

DOCTRINAL AND CONTROVERSIAL.

THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM.

The Editors reserve the right to erase all improper personalities and objectionable expressions found in any article accepted for this department; and they alone shall be the judges.

Souls not Immortal.

BY L. O. HUMMER.

It is strange that any controversy should arise on the doctrine of man's mortality or immortality, for the Scriptures are very plain. The word soul is frequently applied to man in his organic state, which we all know is mortal. Gen. 2: 7, reads: "Man became a living soul." Here the word soul is applied to the organism or organic man and is the primary meaning. Lev. 4: 2, reads: If a soul shall sin through ignorance—of course this means the person.—In chapter 17, 11: "No soul of you shall eat blood." We use the word in the same way. I read occasionally in the EVANGELIST of souls being baptized. In none of these examples is the idea of either mortality or immortality. The sense is so obvious that any ordinary child can understand it. "Behold the eye of the Lord is upon them that fear him, upon them that hope in his mercy, to deliver their soul from death, and to keep them alive in famine," Psalms 23: 19. "The soul that sinneth, it shall die," Surely this refers to man in his organic state and not the soul in its separate entity. To bring such examples forward in the discussion of the soul's immortality as a separate entity is certainly illogical. If these examples could be legitimately used in the controversy they would prove the immortality of the righteous and annihilation of the wicked. But neither of them have any reference to the subject in hand and must be ruled out as irrelevant. Of course the word soul, when applied to man in his organic state, conveys the idea of mortality and annihilation, and makes the resurrection a mockery. If death annihilates the entire being instead of separating the organic from the inorganic, then personal identity is lost, and resurrection impossible. But the Scriptures nowhere teach such absurdity. We will now take up examples where the word is applied to the inner man and see if they do not convey the idea of its immortality. "And it came to pass, as her soul was departing, (for she died), Gen. 35, 18. This is the secondary sense of the word soul and refers to the matter in hand. There is so obvious a change of appropriation that no philologist could overlook it. All we know of life or death is by manifestation or experience. Now does not a departing soul convey the idea of life which all admit is immortal? Experience teaches that consciousness and personal identity depart from us when the spirit or soul leaves us. Now I ask is it not reasonable to conclude that they are perpetuated in the spirit? But I will not presume upon your reason but prove it by the admitted authority. Christ "being put to death in the flesh, but quickened (or lived) by the spirit: By which he went and preached unto the spirits in prison: which were sometimes disobedient in the days of Noah," etc., 1 Peter 3, 19. Now this preaching to the disobedient antediluvians was during the period that his body lay in the grave. Here personal identity and conscious intelligent existence between death and the resurrection is so obviously taught that a child need not err therein. To the thief upon the cross Christ said, "To-day thou shalt be with me in paradise." Now what else but immortal intelligent existence and personal identity does this teach? The Holy Spirit even tells us why the gospel is preached to the dead. To give them an equal chance in the final judgement, 1 Peter 4: 6. But what is the use to multiply testimony when the language is so plain that the angels in heaven could not make it plainer. Preaching the gospel to those who never heard it in this life is perhaps the means of the spirits of just men gaining perfection. Heb. 12, 13. "For what is a man profited if he gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" This certainly means the life of a person. "Fear not them which kill the body, but are not able to kill the soul;" Matt. 10: 28. The soul is here represented as a separate entity and indestructible by human agency. But how am I to reconcile the destruction of the wicked with the doctrine of the immortality of the soul? This we can best understand by ascertaining the process of destruction. The wicked are rejected and cast into a lake of fire which is to consume them. This lake of fire embraces all the country outside of the "Holy City" the seat of universal government. Here their conscience will continue to burn till they are consumed in the process of voluntary obedience to the laws of his kingdom. The process of destruction changes the wicked and rebellious to good and voluntary subjects of the kingdom. Wickedness and wicked

people cease to exist and therefore destroyed or annihilated, for the fire consumed them. The fire burned them until they humbly confessed Christ their Lord, and willingly and lovingly obeyed all the requirements of his government. See Judges 14: 15. Rom. 14: 11. Phil. 2: 10. 1 Cor. 15: 24: 25, 26: 27. The fiery lake will convince them of their sins, and transform them into loving and obedient children of God. But how reconcile their everlasting punishment with this theory? Their condition is never changed so far as heirship to the kingdom is concerned. Their humble confession of sin and loving obedience to the laws of his government gives no crown, or homes in the Holy City. Kings and priests, and kingly mansions, and rest from labor is the immortal gift of God to the saints. Their kingdom is an "everlasting kingdom." Although the "kingdom is delivered up to God" when voluntary obedience is universally established, yet the heirship and laws remain unchanged. But Christian parents who have wicked and rebellious children will meet and greet them in the kingdom of God. Compulsory worship until the fire consumes them into voluntary and acceptable obedience is the order of God's arrangement for the redemption of the world from sin and death. What a glorious, wise, merciful, and loving arrangement! What comfort and joy to understand God's revealed will! why grope through the gloom of annihilation, when the light of redemption is shining on every page of your Bible? Christian parents can comfort themselves with the promise of God to Abraham, "In thy seed shall all the families of the earth be blessed." Although they are infidels, they shall be brought to humble acknowledgment and acceptance of Christ and come and worship at your feet. But how reconcile the language, "All that are in the grave shall hear his voice, and come forth to judgment"? Not out of the grave. The language imparts nothing more than that the dead shall hear and come forth to judgement. But the judgment will not be upon this planet. The Holy City or New Jerusalem that John saw coming down from Heaven is for the living and not the dead. There is a New Jerusalem over the river in which they will be judged. To Christ every knee shall bow in Heaven and earth. His will will be done on earth as in Heaven. They will come forth to judgment from where they are.

Christ often accommodated his language to the erroneous views of those he was addressing,—not for the purpose of keeping them in ignorance, but to enlighten them. This is a very common mode of speaking in our every day life. If we had more time and space we could illustrate by examples. —But Christ does not mean that the dead will come out of the graves to the resurrection.

I will now close for this time by asking annihilationists who the saints are to rule over if the wicked are annihilated? Or for whom does the government exist.—Eskridge, Kansas.

Why Stop it?

BY J. H. PECK.

I am sorry to see the advocates and patrons of a free rostrum cry *stop it, stop it*, as soon as something is published that does not suit their preconceived ideas.

The soul whether mortal or immortal, and the final destiny of man, are Bible subjects; and concern us in this life, and in the life to come; and why must they not be discussed, and investigated in our religious papers; especially by a paper that has been boastfully characterized, and still supposed (by many of its patrons at least) to be a Free Rostrum. Free for honorable and fair investigation of God's Word.

Now if I had a counterfeit coin that I would be dishonest enough to try to pass, I would certainly not enjoy seeing it put to the test; but if I had a coin I knew to be genuine I would say, test it: Yes! with all my heart, test it; for it will stand the severest test; it is genuine and I know it, and why should I fear to have it tested? Who is this that we hear clamoring, stop it! Stop it? Is it not those who claim the soul is immortal? That the dead know more than the living? That the wicked are tormented as long as the righteous enjoy life? Can their theories be sustained by God's word? Why then stop it? We want to know God's Word! all of it! It was given to us by inspiration of God, and is profitable for correction, and instruction in righteousness. 2 Tim. 3: 16. Then why stop its study and investigation? We are not afraid of it, though opposed by brethren of vastly superior intellectual acumen and mental

attainments, we feel that God's Word in the hands of babes is more powerful than fables in the hands of philosophers. It may seem very noble, and smart, and wise, to some, to stand in the pulpit and harangue us with immortal soul—never-dying soul—disembodied soul—death that never dies, and kindred expressions that are not found once in all the Bible, from the beginning of Genesis to the amen of Revelations. But when the paper kindly opens up its columns to us, to ascertain by friendly investigation of the Scriptures whether these things are so or not, they cry, *Stop it! Stop it!*

Dear EVANGELIST, let us not stop it as long as there is a preacher in the land deceiving his audiences by the above named unscriptural epithets.

Your name signifies a writer of the history on doctrines, precepts, actions, life, and death of our blessed Savior Jesus Christ, and not heathen fables and doctrines of men, and we hope to see you have the moral back-bone to stand bravely by the noble name you have assumed—Emporia Kan.

Program of the Brethren S. S. Convention of West Virginia, to be held at Terra Alta, October 7th and 8th, 1885.

Wednesday, October 7th.

FIRST SESSION, 2 P. M.

MUSIC.

Devotional Exercises,	Eld. P. J. Brown
Address of Welcome,	Eld. E. C. Glenn
Responses,	Delegates and others
Essay,	Miss Maud Riffe
Could Christian people have a valid excuse for not engaging in Sunday School work?	O. W. Mayer

MUSIC.

Assignment of Queries.

Appointment of Committees.

MUSIC—RECESS.

SECOND SESSION, 7:30, P. M.

MUSIC.

Address,	Rev. J. L. Foulk
Essay,	Miss Dora Musser
What relation do parents sustain to the S. S.?	Eld. A. M. Ridenour

MUSIC.

Answers to Queries.

Miscellaneous Business, Assignment of Queries, &c.

MUSIC—BENEDICTION.

Thursday, October 8th.

THIRD SESSION, 9 A. M.

MUSIC.

Devotional Exercises.

MUSIC.

Is there a virtuous amusement, and should amusements be introduced in our Sunday Schools?	Welsey DeBerry
The necessity of co-operative work in the S. S.	Eld. C. J. Showalter

MUSIC.

Report of Delegates.

MUSIC.

Answers to Queries.

MUSIC.

Assignment of Queries, for closing session.

MUSIC—RECESS.

FOURTH SESSION, 2 P. M.

MUSIC.

What we as people owe to the founders of the S. S., C. E. Feather

Children's Meeting, Hon. J. P. Jones and Dr. R. R. Frey

The S. S. the greatest auxiliary to the Church, Eld. A. Stalnaker

MUSIC—RECESS.

FIFTH SESSION, 7:30, P. M.

MUSIC.

Are our Sunday Schools progressing? Eld. P. J. Brown

Education, Parley DeBerry

MUSIC.

Answers to Queries.

Report of Committees.

What method of teaching should be adopted in our Sunday Schools, Eld. S. W. Wilt

Closing Exercises.

A general invitation is extended to Sunday School workers, and friends of the Cause.

Communion services at the Brethren Church, near Terra Alta,

Saturday evening, October 10th, 1885.

C. E. GLENN,	Committee on Program.
S. W. WILT,	
A. M. RIDENOUR,	

The Berlin Women's Union for the Christian instruction of the female sex in the East, which sends unmarried women as teachers in the heathen world, was founded in 1842 in the house of Frau Minister Eichhorn, and has been since 1881 under the direction of Frau General Von Doring, born Countess Dohna.

If you want to be miserable, think about yourself, about what you want, what you like, what respect people ought to pay you, and what people think of you.—CHARLES KINGSLEY.

The water that has no taste is purest; the air that has no odor is freshest; and of all the modifications of manner, the most generally pleasing is simplicity.

"What women these Christians have!" said the pagan Libanius, speaking of Anthusa, the mother of St. Chrysostom.